

The Congregationalist



"The Garden of Gethsemane Today"

"Into the woods my Master went
Clean forspent, forspent.
Into the woods my Master came,
Forspent with love and shame.
But the olives were not blind to Him,
The little gray leaves were kind to Him,
The thorn-tree had a mind to Him
When into the woods He came."

— Sidney Lanier

"Stand fast therefore in the liberty wherewith Christ hath made us free." — Galatians 5:1

WORDS OF WISDOM IN 1947

In the March, 1947, issue of the *Chicago Theological Seminary Register*, Dr. Arthur Cushman McGiffert, Jr., then President of the Seminary, published a thoughtful and constructive article entitled "Protestantism and Organic Unity." A few quotations will serve to show the force of Dr. McGiffert's reasoning.

"American Protestantism is leading the way toward federative union, not as a temporary halfway stage but as the ultimate goal of Protestant unity. Many ecumenically minded Protestant leaders fail to see this. They throw themselves with magnificent but misguided earnestness and enthusiasm into projects for the organic union of Protestant denominations. But suppose they succeed in effecting the legal union of American Protestantism, what kind of spiritual and institutional monster will they have foisted upon us? There is no need to conjure up an imaginary answer to this question.

One Example Enough

"There already exists in Christendom a large-scale sample of the kind of organic unity which in principle embodies the goal toward which Protestant organic mergers tend. I have in mind the Roman Catholic church . . .

"One such large-scale experiment in organic unity within Christendom is enough, if not more than enough. Protestantism should not follow such a will-o'-the-wisp: particularly in view of the fact that there is this other form of unity which is congenial to the nature of Protestantism. For federal unity, as Dr. William Adams Brown pointed out, 'alone makes it possible in adequate measure to combine unity with variety. Federalism makes differences the basis of fellowship and conserves them.' Protestantism should itself serve as a potent reminder that legal union is unequal to the task of uniting Christian people and institutions . . .

"Along the road of federative union, therefore, we need not be afraid of success. But if we were to succeed in carrying out the organic union of Protestant churches to its logical goal, we should have foisted upon ourselves and the world another ecclesiastical Frankenstein. We should have taken a step backward toward a form of unity whose historical inadequacy we know full well . . .

"There are denominations which differ significantly from one another. They can effect organic union only by the sacrifice of elements in doctrine or polity which represent genuine insights and valid practices. For such denominations to unite organically will require the abandonment of something precious to Protestant faith and life . . .

Asking the Right Question

"Congregationalists must ask the right question. Is there anything in Congregationalism that has permanent significance for Protestantism? . . . Suppose that the answer is that the Congregational principle of localism, or some other Congregational vitality, still has a useful purpose to serve in a united Protestantism. If such be the case, then Congregationalists should not be misled or self-hypnotized into abandoning it. Nor should they allow their strength and enthusiasm to be drained off into abortive efforts to achieve organic

union. If there is validity in the Congregational principle of order, all Congregationalists should do their utmost to incorporate this principle into the federative union for which Protestants so rightly yearn. This calls for vigorous, adequately financed, dedicated co-operation with other denominations. The resulting federal union will include many types and forms of Protestantism. It will exclude none of them. Thus in the latter days American Protestants will have brought into being a new form of union, not organic but federative union."

(The entire article from which these quotations are taken has been reprinted and may be obtained by writing to Rev. Malcolm K. Burton, 97 Mary Day, Pontiac, Michigan.)

SPECIAL HONOR FOR DR. OWEN

Sunday, January 1, 1961, marked the fiftieth anniversary of the beginning of the pastorate of Rev. George W. Owen, Th.D., D.D., at the First Congregational Church of Hyde Park, Massachusetts. In spite of stormy weather, a large congregation greeted him there and after the sermon, received the Sacrament of the Lord's Supper.

Dr. Owen served as active pastor of the Church for thirty-seven years, and since retirement has been pastor-emeritus. During the last thirteen years he has served as interim pastor in eighteen Congregational Churches in Massachusetts, and is still able to be very helpful in his own Church.

Deeply interested in religious education work, he has been a pioneer in teacher training courses. During his pastorate seven people from that Church became ministers, and two became missionaries. Readers of THE CONGREGATIONALIST will remember that he has contributed several thought-provoking articles, showing his deep and abiding conviction in the worth of our Free Church way.

Institute of Vocal Pedagogy Elects "Tom" Williams. Professor Thomas W. Williams, Chairman of the Knox College Department of Music, Galesburg, Illinois, and a member of the National Association Executive Committee, has been elected to the American Institute of Vocal Pedagogy as a Fellow of the Association of Teachers of Singing.

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THE MISSIONARY COLUMN

Pine Hill Congregational Church

Nearly a year ago four young couples, from the area of Orchard Lake, Michigan, came to Dr. John D. Rose, Minister of the Community Congregational Church of Lathrup Village, Michigan, and said, "We want a Congregational Church in this fast-growing suburban community of Metropolitan Detroit. Our children need religious instruction and our young people are asking for leadership in Christian fellowship. What are we going to do?"

Dr. Rose, with characteristic energy and vision, obtained the cooperation of the Missionary Society of the National Association of Congregational Christian Churches. An admirably located site of seven acres was purchased. This location was approved by the Comity Committee of the Detroit Council of Churches.

On Sunday, April 24, 1960, fifty workers from six Congregational Churches conducted a canvass of the entire area with favorable results. The writer began calling on families which had indicated interest and by September 1, 1960, we were ready for services. It took some doing to secure the meeting place in an elementary school nearby, buy necessary equipment, and organize provisional committees to nurse the new-born baby.

At the first service, on September 11, 1960, it became apparent that the Divine Blessing would not be withheld.

Financial help came from the Missionary Society, from our Royal Oak and Lathrup Village Churches, and from individual givers; checks were received from Iowa and Los Angeles. It seemed that the Congregationalists believe in distributing to the necessity of the saints.

The Covenant

From then on, progress was rapid as news of the Church was passed throughout the area. A Covenant was adopted and on October 16, 1960, sixty-four Founding Members signed it. (As of this writing, there are seventy-eight members.) This Covenant is taken from that of the Church in Salem, Massachusetts founded in 1629, and from the great Commandment.

It reads as follows:

"We enter into covenant with the Lord and with one another as a Church, engaging to submit to its order and discipline, to support its services and to walk together in the ways of the Lord as He is pleased to reveal Himself to us in His blessed word of truth. To this end we pledge ourselves in our endeavor to fulfill Christ's law: 'Thou shalt love the Lord thy God with all thy heart, with all thy strength, and with all thy soul, and with all thy mind; and thy neighbor as thyself.'"

On November 27, 1960, the Congregation voted a Constitution for itself and you may be sure it provides for a *Congregational Church*.

Officers were elected and a budget was adopted. The Church has been incorporated according to the laws of the State of Michigan, as the Pine Hill Congregational Church, Orchard Lake, Michigan.

To share in the founding of a Christian Church is a thrilling experience. Hearts are warm, fellowship is rich, faith is verdant. It is a Pentecostal event. All are with one accord, in one place. There is a sound from Heaven and the Lord makes Himself manifest to us.

Nearly all of our people are young folks with little children. They are buying their homes. They hope to build the first unit of their new Church in the not too distant future. They don't know when, but they will keep believing and working and praying. There is an invincibility in the very artlessness of their faith.

One of our devoted workers chose this text for our people: *I Chronicles 28:10*. "Take heed now; for the Lord hath chosen thee to build a house for the sanctuary; be strong and do it."

(Reported by Dr. Alfred D. Gray, acting pastor,
Pine Hill Church)

Congregational Bookshelf

Rev. Royal G. Davis, Los Angeles, California

Congregationalism came to Japan as early as 1869 and most especially with the work of that remarkable youth Joseph Hardy Neesima who founded Doshisha University on the pattern of Congregational colleges he discovered in New England. We should be interested therefore to learn to what extent the Kumai or Congregational Churches live on in the United Church of Christ repeatedly torn asunder by one or another denominational enthusiasm.

Professor Michalson gives a memorandum on theology in Japanese churches. His survey is of unquestionable interest by itself; it also raises by implication questions about the persistence of the Congregational spirit in those areas which the American Board supplied personnel numbering 346 from 1810-1957 and for which the Congregationalists continue to provide money.

Strange as it may seem to a layman, the No-Church movement resembles historic Congregationalism the most. Here is our traditional emphasis on the gathered group of disciples, the central place of the Scriptures and complete freedom of conscience in religious matters. By contrast a United Church theologian opposes these by making the Bible a servant of the Church and defending what was once called churchianity as opposed to Christianity.

The debate between Uchimura and Watanabe sounds very much like the difference between the Free Church Polity and the Basis of Union or United Church Constitution.

As we look at profound Christian truths through Japanese eyes we can better comprehend their value for the American Yankee. The author, a Methodist, stimulates our thinking and provides encouragement as he surveys Christian ideas in an Oriental cast. We may well understand Christ most truly when we see Him as others do.

Carl Michalson: JAPANESE CONTRIBUTIONS TO CHRISTIAN THEOLOGY, Westminster Press, \$3.95.

(Other material about Congregationalism overseas can be obtained from the Missionary Society of the Congregational Christian Churches, 100 North La Salle Street, Chicago 2, Illinois.)



WOMEN'S WORK

MRS. ROBERT E. COLLINS, Chairman
1014 FLORAL DRIVE, S.E., GRAND RAPIDS, MICHIGAN

Many of those who attended the Seminar on Women's Work at the Annual Meeting at Maywood last October and heard Mrs. Halliday speak *ex tempore* thought that all of our women would be interested in becoming acquainted with her through our page in THE CONGREGATIONALIST. She graciously accepted the invitation to be our guest for this issue.

North Ireland to Iowa

Edna Halliday

(The Congregational Parsonage, Riceville, Iowa)

It is just over six months since I, with my husband and two children, left our beloved native land, North Ireland, and traveled 7,000 miles to answer what we believe to be the Call of God. We have come to minister to the First Congregational Church of Riceville, Iowa.

Naturally, we find great differences. Ireland is an old land with a long history. Near where we lived there is a Norman Castle built about 1100 A.D., a mere 860 years ago. It is now used as a National Monument and Museum. Ireland is also a small land. It is 300 miles long and 150 miles broad, and surrounded by the sea. So no one can be more than 75 miles from open water. As we are now living in the middle of the United States, one of the things we really miss is the sight and smell of the sea.

Our Manse at Whiteabbey was situated in a two acre lot overlooking the sea with the green hills of County Down in the distance. Ireland is a land of very great natural beauty. We also miss the green grass, for Ireland has green grass the year around.

There are differences in housing. In Ireland we do not have wooden houses. Ours are of brick, stone or concrete. We do not have basements and most houses do not have central heating as the winters are much milder than experienced here. The usual form of heat is a coal fire in the fireplace.

We find Sunday very different here. In Northern Ireland taverns, movie theaters and other places of entertainment are closed all day Sunday and, generally speaking, the day is one of worship and rest. In most of our Northern Irish Churches we have a very full and busy day. Sunday School in the morning followed by Church Worship Service. Sunday School in the afternoon, a Church Service in the evening followed by youth rallies, some of which are large gatherings. Our Churches do a lot of youth work and most Churches have one or more group meetings every night of the week.

Congregational Women's Work in Ireland

As immediate past President of the Federation of Congregational Women in Ireland, I am particularly interested in women's work. Our Federation is a union of all the women's groups in our Congregational Churches in Ireland. The Executive Committee of the Federation is composed of two representatives from each Church plus the Minister's wife. In Northern Ireland the Minister's wife takes a very active part in the work of the Church and the denomination. One

of the high-lights of our Federation year is the United Rally which forms part of the Annual Assembly of the Congregational Union of Ireland in May each year. We get a gathering in excess of 500 from all parts of Northern Ireland. It is a tremendously inspiring experience. The Irish are second only to the Welsh in their love and gift of song.

This rally takes place on the last evening of the week of the Annual Assembly. A special speaker is usually brought from England or Scotland. On the following day he meets with denominational officials for informal discussion. As Ireland is such a small country the Union would compare in size with a Conference area in America. A report on the Federation of Congregational Women is given during the business session of the Assembly.

In Ireland, although there is no uniformity, most of the Congregational women's groups are called "Women's Guilds." They are conducted very much as in this country. (Generally, though, the minister's wife is President of the Guild — whether her husband serves the church 5 years or 35!) They support the Congregational Home and the London Missionary Society. Some of the Guilds support work among refugee children all over the world and provide "extras" for Old People's Homes; but much of the work which in this country is supported by private and Church charity is cared for by the British National Health Service and the Welfare State.

Adjustment to America

I have found that Americans know as little about Ireland as the Irish know about America. One woman expressed her admiration of our cleverness in learning to speak the American language in such a short time! She really thought the Irish spoke the Irish language! A small proportion does but the main language is English. Some, indeed most Americans tell us they thought all Irish people were Catholics. Not so, as Northern Ireland is predominantly Protestant.

While we need to learn to use some words in a different sense and to adjust ourselves to different ways of living, the real difficulties of such a transition are inside ourselves. Homesickness is one difficulty. We certainly miss our relatives and friends, the warm fellowship of our colleagues in the Congregational Union of Ireland and the British way of life; but we must bear tribute to the people at Riceville who have done everything possible to make us feel at home.

Continued on page 5

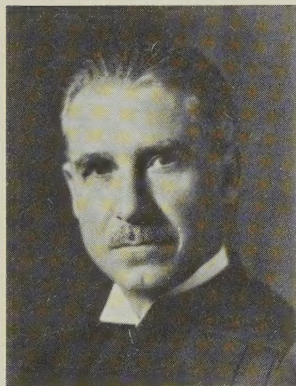
And we have this inner insistence that there is a job to be done here at the cost of personal sacrifice. The world will never be won for Christ if we consider only personal preferences. One of our fellow-citizens of Belfast was Miss Amy Carmichael, founder of the Dohnavur Fellowship in India. She wrote:

*"Give me the love that leads the way,
The faith that nothing can dismay,
The hope no disappointment tires,
The passion that will burn like fire.
Let me not sink to be a clod.
Make me Thy fuel, Flame of God.*

*"From subtle love of softening things,
From easy choices, weakenings,
Not thus are spirits fortified,
Not this way went the Crucified.
From all that dims Thy Calvary
O Lamb of God, deliver me."*

We do not think we could do better than to echo this prayer.

CONNECTICUT FELLOWSHIP CHOOSES EXECUTIVE SECRETARY



The Reverend Roy Gilmour Pavy, D.D., who has been living on his farm at Chester, Connecticut, since his retirement from the pastorate of the Coral Gables Congregational Church, Florida, has been chosen as the Executive Secretary of the Connecticut Fellowship of Congregational Churches with his office at the South Congregational Church, Hartford. He began his duties the first of February.

He will work in close cooperation with Dr. Henry David Gray, Moderator of the Fellowship, and Miss Doris Stevens, of Southington, Secretary.

Dr. Pavy is a native of Greensburg, Indiana, and graduated from Franklin College, Franklin, Indiana with the degree of Bachelor of Arts; from the University of Chicago with the degree of Master of Arts; from Yale University with the degree of Bachelor of Divinity; and received from Northland College, Ashland, Wisconsin, the degree of Doctor of Divinity. He has also studied at Harvard University and Union Theological Seminary.

Dr. Pavy has served as the pastor of Congregational churches at Mansfield Center and Southington in Connecticut; Westfield in Massachusetts, and at Coral Gables, Florida. Since retiring from active service he has served as ad interim at the Clinton, Norwich Town, and East Haddam churches, and the United Church at Norwich and Chester, all in Connecticut.

OUR DEVOTIONAL COLUMN

Rev. Carl M. Gates, Claremont, California

Theme for the Month: "Steadfastness"

Suggested Reading: Luke 9: 28-36, 51

"It came to pass that when the time was come that he should be received up, he steadfastly set his face to go to Jerusalem."

Jesus was facing a situation which in varying forms confronts us all. In the early days of his ministry the response was thrilling. Crowds came from far and near to hear his message and feel the spell of his personality. It looked as if he would be accepted as the hoped-for Messiah. But as the meaning of his message was understood more fully the mood changed. Religious leaders turned against him. Fanatics who had anticipated an overthrow of the Roman tyranny were angered by his refusal to lead them to victory. Even his friends were bewildered. Again the questions with which he had wrestled in the wilderness stared him in the face. Did the divine purpose for him include a cross? It was a new crisis, and he met it by steadfastly setting his face to go to Jerusalem, with all that awaited him there.

Life for everyone follows a similar pattern. In youth — high hopes and confident assurance. "We want to clean things up while we are alive," said a college student, and she seemed to be sure that it could be done. But before long opposition arises. Bright dreams fade into dismal disappointments. Failure looms up ahead. Eventually sickness takes one captive, and then the road leads straight to some kind of cross. Can we, too, go steadfastly forward along the path we chose in our moments of vision? Can "tasks in hours of insight willed" be "in hours of gloom fulfilled?" Can we be true to our best selves in spite of disillusionment and outward failure and physical suffering?

Abraham Lincoln declared: "I desire so to conduct the affairs of this administration that if at the end, when I come to lay down the reins of power, I have lost every other friend on earth, I shall at least have one friend left, and that friend shall be down inside of me." Can we match his spirit?

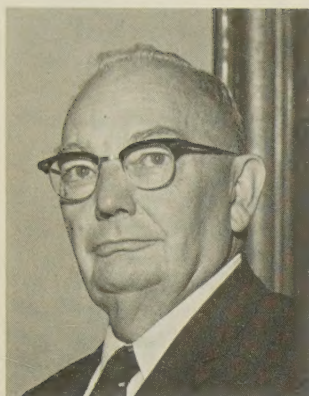
Moods vary inevitably; the great question is whether we will give in to them. Is the heart of our religion that "steadfast love" in which personal ambition and the craving for ease are lost in one supreme, trustful devotion to the Father's will? Can we "look up and laugh and love and lift," no matter what happens? If we can, then we are following in the footsteps of Him who steadfastly set His face to go to Jerusalem, though He knew a cross was waiting for him.

Prayer: O God, speak to our hearts when men faint for fear, and the love of many grows cold, and there is distress of the nations upon earth. Keep us resolute and steadfast in the things that cannot be shaken, abounding in hope and knowing that our labour is not in vain in Thee. Restore our faith in the omnipotence of good; renew the love which never faileth; and make us to lift up our eyes and behold, beyond the things which are seen and temporal, the things which are unseen and eternal. Amen. (*Book of Common Worship*)

A Word from the Moderator

Rev. Max Strang, D.D., Marshalltown, Iowa

PIEDMONT REVISITED



Thanksgiving Week found Mrs. Strang and me at Piedmont College, after an interval of some eighteen months. We had been charged to deliver several boxes of clothing for the thrift shop, and three boxes of books for the library.

We arrived in time for the College Thanksgiving dinner, on Tuesday evening; and what a repast! There may be other schools that "feed" as sumptuously

as Piedmont, but, from my experience of several meals, I seriously doubt it.

And what a difference eighteen months have made on the campus. A science building which was only beginning is now becoming one of the "older" buildings. The new men's dormitory, Wallace Hall, completed in time for the opening of school in September, has accommodations for 96 men, plus four lovely guest suites, laundry, and recreation room, and attractive lounge.

The old thrift shop had to be moved to larger quarters; and, at the rate our churches are sending usable clothing to Piedmont, the present building will soon prove to be inadequate. This is one of the finest forms of friendly service for our Churches. This usable clothing means much to faculty, students, and residents of the community; also, it brings in a tidy sum for the college — better than \$3,000.00 last year.

One of the great needs at Piedmont has been that of faculty housing. This need is being steadily met. On Academic Hilltop, on the south edge of Demorest, one new faculty house was already occupied; another was well along under construction; a third is in the planning stage; and a fourth is scheduled for this year. When it is considered that, in building these residences, students are able to help earn their school expenses, every dollar spent gets twice its value in house construction. These residences are ample, attractive, and well built.

A great opportunity awaits someone to provide for a women's dormitory to match Wallace Hall for men.

Progress More Than Physical

Progress in physical facilities is cause for thanksgiving, of course. But, Piedmont has shown marked progress in personnel. Dr. and Mrs. Louis Schulz arrived the same day as we, to complete arrangements for moving to Piedmont the first of the year. He will be assistant to the President. One of the most charming and capable of newcomers to Piedmont is the Rev. John W. Brezendine, college chaplain and teacher of German. He with his wife and three young children add academic and cultural strength to the Piedmont community. The newer members of the faculty, together with those who have been serving longer, give the college a strong, varied, and exceptionally competent staff.

It would be my suggestion that any of our people, going to or returning from, the Southeast, include Piedmont in their itinerary. It is on U. S. Highway 23 between Atlanta and Ashville. It is a place "beautiful for situation" at any time of the year. You may read about the college, and hear others talk about it; but, it is not until you visit there, meet the dedicated faculty, the students, each of whom is there because Piedmont has so much to offer, and get to know personally the President, Rev. James E. Walter, and his gracious wife, and catch their spirit of complete dedication to the youth of the Appalachian foothills, that the bigness, the purpose, and the service of Piedmont are fully realized.

Cheyenne Church States Position

The First Congregational Church of Cheyenne, Wyoming, adopted the following resolution in connection with its vote not to join the United Church of Christ.

Lest our action in voting not to join the United Church of Christ be misunderstood, the First Congregational Church of Cheyenne seeks to make her position clear by means of the following statement.

We believe that in the New Testament the word "Church" is used in two ways, to denote the particular and the universal.

In the case of the particular, the Church is primarily a local fellowship of believers in Christ. Christ is the Head of the Church. Any other organization is simple and secondary. "Where two or three are gathered together in my name, there am I in the midst of them." This is the simplest formula for the Church.

In the case of the universal, the Church is both visible and invisible, for it not only includes all who call upon the name of Christ at any particular moment in history, but all who have or will from the beginning to the end of what we call history.

We believe that the Church is primarily a spiritual organism and not a political organization. We do not believe that a man is a Christian because of the Church he belongs to, but that he is a Christian because he confesses Jesus Christ as Saviour.

Therefore, while we reject the idea of a super-church structure with any authority whatsoever over the individual Church, we recognize as fellow Christians any and all who call upon the name of Christ and seek to do His will. To such we hold out our hands and hearts and say we will work with them for the advancement of His will in the lives of men.

NATIONAL ASSOCIATION PILGRIM FELLOWSHIP

Miss Marilyn Heaney, *Secretary*
Box 1003, Middlebury College, Middlebury, Vermont



Echo of Faith Resounds Again

The second issue of ECHO OF FAITH, the Pilgrim Fellowship paper sponsored by the Northeast Pilgrim Fellowship, appeared early in January. Like the previous issue, this one reflects great credit on its Editor, Larry Rancourt of Adams, Massachusetts, and on the ability of young people of this generation to do mature, intelligent work.

Starting on the front page with "A Letter of Thanks" to THE CONGREGATIONALIST for the monthly Pilgrim Fellowship page, and with a picture of the Haystack Monument at Williams College, where five young men started one of the most significant religious movements of modern times, the paper goes on with editorials, a book list, news from various local Pilgrim Fellowships, of accounts of the Summer End Camp at North Falmouth, Massachusetts, and the Autumn Leaf Rally, held last October at Skowhegan, Maine.

Special sections are given to missionary reports on several of the projects in which PFers are interested, with pictures of the refugee work in Hong Kong and Formosa and of the Piedmont College work camp of 1960.

Perhaps the most valuable part of this periodical is "Program Notes." Suggestions for worship and for discussion topics from January through April 1961 contain a great deal which is proving valuable to officers and advisers of Pilgrim Fellowship groups. These may be followed with profit by such groups in all parts of the country. Although the Northeast Fellowship sponsors the paper, it is intended for all who can use it. Subscriptions are 25 cents a year. Please send your

orders to Mr. Larry Rancourt, 1 Kerr Avenue, Adams, Massachusetts.

Local P.F. Doings

(While ECHO OF FAITH writes up the activity of local Pilgrim Fellowship groups as reported to it, THE CONGREGATIONALIST is glad also to mention such as come to the Editor's attention.)

Parish Papers Edited by Youth. It has proved profitable in many Churches to have monthly mimeographed news sheets published by young people. One of these which has come to our notice is TWO STEEPLES published by the Pilgrim Fellowship of the Churches in East Machias and Machiasport, Maine. The pastor, Rev. Charles H. Hall, was Editor of a similar paper when he was a high school student in Holbrook, Massachusetts. Youth groups which would like to see samples of the kind of work done by these State-O'-Maine young people should write to Rev. Charles H. Hall, Machiasport, Maine.

Pilgrimages to Plymouth Possible. Groups of young people from Churches within reasonable distance, which would like to make pilgrimages to the Pilgrim sites in Plymouth, Massachusetts, including a visit to "Mayflower II," should write to Rev. Harvey L. Pierce, 28 Linfield Street, Holbrook, Massachusetts. Arrangements may be made for weekend entertainment in that town (35 miles from Plymouth), and participation with the young people of the Church there in their Sunday meeting.

HONG KONG DOLLS CREATE INTEREST

National Association Churches may well take pride in the support they have been giving to the magnificent spontaneous work being done by Chinese Christians among their fellow-refugees in Hong Kong and Formosa. One of the best ways of interesting people in the refugee work and of raising funds for it has proved to be the sale of Chinese dolls, pincushions and bags made by the women of the Hong Kong mission. Rev. Edward H. Smith, 138 Hancock Street, Auburn-dale 66, Massachusetts, and Dr. Howell D. Davies, Room 2308, 100 North La Salle Street, Chicago 2, Illinois, have supplies of these on hand and can supply them to Churches, Sunday Schools, Women's Societies and other interested groups.

One of the Sunday Schools which pioneered in the sale of these dolls is that of the Winthrop Congregational Church, Holbrook, Massachusetts. The accompanying photo shows the teachers and pupils who have done the most for this cause. In the front row, seated, are the three who earned the most money, (left to right) Deborah Holmes, Shelley Miles (who



raised the largest sum) and Susan Sears. The winning class, (standing) is Miss Sullivan, teacher, Barry Sullivan, Judith Johnson, Steven Bishop, and Richard Wilbur, with Mrs. Audrey Pritchard, Primary Department Superintendent, who initiated the work in this Sunday School. (Photo by John G. Towns)

No, You Do Not Have to Vote

Boyd A. Iseminger, Esq., Middleboro, Massachusetts

The remark has been made by more than one Congregational layman, "I wish the merger matter had never come up." The "crash" program by the proponents of the merger to try to have the Congregational Christian Churches vote now has confused many people. The laymen in some Churches seem to think there is a compulsion of some sort requiring that they vote now. This attitude of urgency by the proponents of the merger is in marked contrast to their attitude two or three years ago. At that time they seemed to be content for the Churches to go along as they had in the past without any vote.

Now, however, the Churches are being urged to vote at once and more laymen are saying, or perhaps thinking, "I wish this merger business had never come up."

No Congregational Christian Church has to vote on the merger *now* or, for that matter, *ever*. Whatever may be said about control or compulsion in the future as to the Congregational Christian Churches who do merge with the E and R Church it seems plain that no one is now in a position to compel the Congregational Christian Churches to vote on the merger.

I believe that in most cases it would be preferable procedure for the Congregational Christian Churches not to vote on the matter at the present time, and some of the reasons are as follows:

Real Knowledge Lacking

I doubt whether the laymen in some of our Congregational Christian Churches have a real knowledge of the merger or reasons for or against it which they can intelligently explain.

If this is true, it seems apparent that more time is needed for study of both sides. Not only time but effort is needed. Outside speakers on both sides ought to be carefully heard and studied by all active members of our Churches before any vote is taken, either on the proposed Constitution or on the question of becoming a part of the United Church of Christ.

There is not so much urgency that the members of the Congregational Churches ought to vote blindly and without fully understanding the whole merger question. These Churches have existed for 300 years, more or less, without such a vote and it seems likely they could exist for another year or two without a vote and without any dire results.

Preventing the Split

In several situations it would seem wise for a Congregational Christian Church not to vote on the merger. If a Church appears to be approximately 30% for the merger and 70% against it what useful purpose is served by bringing the matter to a vote? The breach which has already been opened by the merger matter itself will only be made wider.

In a Church which is approximately 70% for the merger and 30% against the merger a vote now will almost certainly force a minority to take legal action to retain the church property. No person informed on this subject should be surprised at such a result.

Such a lawsuit might continue for many months or years and would serve to widen the breach and make it slower to close, if it ever could be closed.

In any Congregational Christian Church in which

only about 5% appear to be for the merger and 95% appear to be opposed it might be urged that a vote should be taken. It would appear, however, that it would do no substantial good and might do some harm because again the breach would only be widened.

In a Congregational Christian Church where it appears that approximately 95% are for the merger and 5% are opposed, from the standpoint of the pro-merger people a vote now might seem desirable. No one can assume, however, that the 5% will not feel bound to take legal action to try to preserve the church property and to prevent its going into the United Church of Christ. Such legal action, as stated above, might continue for months or years regardless of its outcome and the breach widened as a result.

True Congregationalism Not Dead

It would be regrettable if Congregational laymen were either unable or unwilling to study the merger matter sufficiently to form an intelligent opinion, and likewise if they appointed committees who were unable or unwilling to study the matter sufficiently to form one.

In the end the committees and the members would accept the opinion of the minister who happens to be serving the church in 1961 and he in effect decides the issue for them. If this were to happen in a substantial number of Congregational Christian Churches it might be an indication that real Congregationalism is dead. I am not convinced that this is true.

There is pending in the United States District Court, Southern District of New York, a civil action brought by a number of Congregational Christian Churches and individuals suing on behalf of themselves and all others similarly situated, against the Evangelical and Reformed Church and against numerous Boards and Agencies of the Congregational Christian Church and against other defendants. The purpose of this proceeding is to clarify the whole merger situation and particularly to have adjudicated and determined what rights Congregational Christian Churches have and will retain if they do not merge with the Evangelical and Reformed Church either by approving the proposed Constitution or by voting to become a part of the United Church of Christ. It would seem to be a wise thing for the members of a Congregational Christian Church who might be contemplating the merger vote to wait until the final determination of the above lawsuit and until they have a chance to study carefully the decision in that case, along with all other available material on both sides of the question.

NEWS NOTES

Pastoral Change. Rev. Harry A. Aufiero of the Beamsville Congregational Christian Church of Greenville, Ohio, has been called to the First Parish Congregational Church of Saco, Maine.

New Member Churches. The United Congregational Church of Norwich, Connecticut, and the Wachogue Congregational Church of Springfield, Massachusetts, have voted to become members of the National Association.

A PLEA FOR THE INDIVIDUAL CHURCH

Morgan Bulkeley, Mount Washington, Massachusetts

(This article appeared in the "Our Berkshires" column of THE BERKSHIRE DAILY EAGLE, Pittsfield, Massachusetts, in December, and is reprinted by permission.)

There has seldom been an institution as free as the Congregational Church in New England. This was the rich gift brought to the Massachusetts shores by the Pilgrims in 1620, though they were in no condition to be giving, that bleak November. By 1648 the Cambridge Platform defined this gift, in essence, as independent churches organized in response to Christ's call in each community, loosely related in fellowship, "monarchies as to Christ, democracies in themselves, and aristocracies as to each other."

This gift was brought into the Berkshires by John Sergeant in 1734 by mission to the Indians. Since that time the county has sustained and been sustained by a long line of distinguished ministers, individuals all: Jonathan Edwards, Samuel Hopkins, Stephen West, Alvan Hyde, Orville Dewey, and Mark Hopkins, to mention a few.

The strong Calvinist orthodoxy of salvation by grace altered gradually in the words and writings of these men and their colleagues to the modern Congregationalism. But it is significant that the freedom of the Congregational Church, its autonomy, did not alter. That is, it did not alter until 1957 when a General Council formed the General Synod of the United Church of Christ, without authorization of the local churches.

The Congregational Church in this littlest town in the commonwealth was recently invited by phone from Pittsfield to join with the Evangelical and Reformed Church to form the United Church of Christ. Indeed it was given until June to do so. The voting of the Churches is as yet incomplete, but enough of the formerly free Churches have favored the merger to be a sad commentary on the creeping organization that steals upon us.

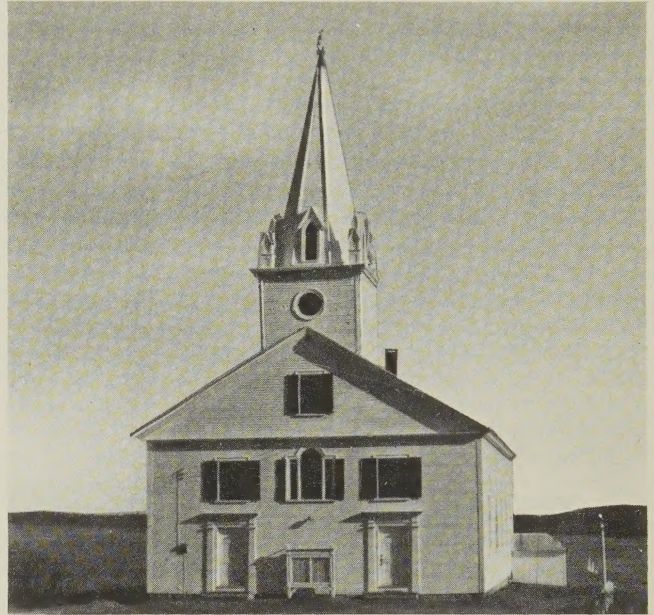
Going With the Drift

It is not hard to see why so many join. It is always easier to go with the drift of things; it is always easier to have someone else do the thinking for us. In this case it will be a synod in New York City. Besides, the blandishments are many. A universal organization would have more effect than individual churches. Ministers would have more security, etc.

But loss of freedom and departure from the Congregational principles earned by our ancestors are a high price to pay for a few blandishments. If the tenets of Congregationalism are to change, better they change by influence of an Emerson in Concord, than by dictate of a committee in New York City. And lest any mistake the high sounding Constitution of the rebel Congregationalists, in the words of an attorney knowledgeable in ecclesiastical law, "The By-Laws have sharp teeth. They tell the ministers and the churches exactly what must be done. For example, there are 32 restrictive clauses in various sections of the By-Laws dealing with the ministry. The churches will never be given a chance to vote on the By-Laws."

Furthermore the Evangelical and Reformed Church has often gone to the courts to enforce its will upon local congregations who were practicing and enjoying

Congregational autonomy. In other words, capitulation means limitation or less of self-government. It is as if the town meeting were to be abolished. In New England, irony would be a weak word for this whittling at one of our freedoms.



Resistance Has Not Disappeared

As might be expected, many old Congregational churches have resisted this merger as their steeples have weathered hurricanes. A pioneer in this resistance was Dr. Warren S. Archibald, third minister of the Pittsfield Memorial Church, who had moved on to Hartford's Old South Church before the controversy began.

His successor, Dr. Henry David Gray, is also a leader for the free Churches. Their Church has refused to move to a suburban location. It has raised a million dollars and built additional facilities adjoining the historic church on Main Street. In so doing it has spurred the redevelopment of the whole of downtown Hartford. Such is the strength of an individual Church.

How One Church Started

Now a story of the littlest Church. In its early days the Town of Mount Washington had no meeting place. Accordingly, itinerant ministers came to various houses. In 1789 Dr. Benjamin Abbott recorded: "After visiting and preaching in Egremont, I next went to my appointment at Esq. King's on Mount Washington and preached to a fine congregation considering the place, and we had a precious time in class, a young man prayed very powerfully and in such a manner that I concluded in my mind he would be a preacher, and so it proved, for he shortly after set out in the work."

Hardly cataclysmic in the year of the French Revolution, but it was a revolution in the soul of one man. And he needed the sanction of no synod.

These two happenings widely separated in time and in dimension should illustrate that the Congregational Christian Churches already hold greater power than any synod can give or take away.

THE EXECUTIVE COMMITTEE MEETS

The Executive Committee of the National Association of Congregational Christian Churches held a two day meeting, February 1 and 2, 1961, at the Central YMCA, Milwaukee. Rev. John H. Alexander, chairman, of Wauwatosa, Wisconsin, presided at these meetings, which were well attended.

Reports from the Treasurer, Mr. Don E. Zentner, were received, as were those from the various Commissions which had met on the two preceding days at the Wauwatosa Church. Summaries of these reports are given below:

Annual Meeting Plans

The Program Committee for the Annual Meeting, Dr. Max Strang of Marshalltown, Iowa, chairman, met preceding the Executive Committee meeting, and recommended that the Annual Meeting be held at the First Congregational Church of Cheyenne, Wyoming, Rev. Leslie C. Deinstadt, pastor. This recommendation was adopted, and the dates of Tuesday, Wednesday and Thursday, August 22, 23 and 24 were set. A more complete program will be published in the June CONGREGATIONALIST. The announcement of plans, together with registration forms, will be sent to all member-Churches of the Association. The pastor of the Cheyenne Church promises that all those who attend will be well cared for and extends a cordial invitation to all Congregationalists to visit this city which has developed so rapidly from a frontier town to a modern and progressive community.

FROM THE COMMISSION REPORTS

Christian Education

Rev. Robert H. Scanland and Mrs. Henry David Gray are co-chairmen. The report to the Executive Committee was given by Rev. George W. Brown, Jr., and included the statement that material for 4- and 5-year-old Church School pupils on "Our Congregational Heritage" was being prepared by Mrs. R. E. Disselhorst of Burlington, Iowa. Film strips and films on this subject are being listed by Rev. Royal G. Davis of Los Angeles and will be published in the near future. Another new feature of the work is a Study Guide for Senior High and Young Adult classes for use in connection with the book "The Congregational Way of Life" by Rev. Arthur A. Rouner, Jr. This guide is to be prepared by Rev. George W. Brown, Jr., of Fall River, Massachusetts.

Arrangements have been made for a regular column on Christian Education in THE CONGREGATIONALIST for which Rev. George C. Weekly of Forest Hills, New York, is to be responsible. This column will begin in April. An art heading for this column is being prepared by Mrs. George Berkaw, Jr., of Detroit.

The Ministry

This Commission is soon to publish a list of Congregational Churches and ministers, including licentiates and ministers who are not pastors of Churches. Another booklet on the Customs and Practices of Congregationalism is to be published.

Sub-committees on helping small Churches and lay ministers, and on education, seminaries, and scholarships, were appointed.

Commission on Missions

An important feature of the meeting of this group was a report on the new Fair Oak Congregational Church of Cedar Rapids, Iowa. Located in a fast growing area of a metropolitan district of 125,000 people, this new free Church has every prospect of rapid growth. Land has been contributed for a building. The charter for the organization was expected shortly. A special story on this Church is to appear in the April CONGREGATIONALIST.

The Youth Commission

The Youth Commission met December 27, 28 and 29 at Royal Oak Congregational Church, Michigan. The Commission is indebted to the hospitality extended by the folks at this Church.

There have been some new appointments to the Youth Commission. It has been enlarged from 10 members to 12. Miss Joelle Nelson, Maywood, Illinois, and the Rev. Erwin Britton from Wayne, Michigan, are the two new additions. Mr. Britton has been designated as the co-chairman. There was one other new member, Miss Dail Dworak, Claremont, California, who has replaced Miss Ann Morgan of Los Angeles, California. We were happy to have these new people with us and we bid them formal greeting at this time.

Those present at the meeting were as follows: Rev. Donald Osborne, Stony Creek, Connecticut; Rev. Paul G. Pitman, Chairman, Burlington Iowa; Mr. John D. Rose, Jr., Demorest, Georgia; Mr. Roger Rubbett, Oberlin, Ohio; Rev. Harry Clark, Royal Oak, Michigan; Miss Holly Mach, Florence, Massachusetts; Rev. Erwin Britton, Wayne, Michigan; Miss Joelle Nelson, Maywood, Illinois, and Miss Dail Dworak, Claremont, California. Three of our members were unable to attend.

Each of the Commission's nine areas of concern came under close scrutiny and a volume of discussion evolved in each of these areas.

Some of the highlights include a Midwest camp which will be for senior highs and will be held this summer from Sunday, July 2, to Saturday, July 8. This camp will be held at Tecumseh Woods Conference Center in the Irish Hills of Michigan (7 miles west of Clinton, Michigan, on U. S. Highway 112.) This camp will be open to all young people in Senior High Fellowship. The Midwest camp is open to all interested who reside between the Allegheny Mountains and the Rocky Mountains. This camp is under the directorship of Rev. Philip Gentile and Rev. Harry Clark. There is to be summer camping also in western Pennsylvania. Details will be forthcoming on each of these situations.

This year we will have two (2) work camps at Piedmont College in Demorest, Georgia. Rev. Erwin Britton will be the guiding hand in this effort.

Also, as you undoubtedly have already heard, there are to be two summer pilgrimages abroad this summer. One is to Great Britain and the other to Greece.

Our planning was not confined to just the present or this summer's activities alone but projected as far as the summer of 1962. Our Youth Commission is still in its infancy but is, with a great number of fine workers, growing up rapidly.

FAMOUS CONGREGATIONALISTS

THOMAS HOOKER 1586(?)

Arvel H. Steece, Ph.D., Old Saybrook, Connecticut

Thomas Hooker was born in Marfield, Leicestershire County, England, in 1586(?) and died in Hartford, Connecticut, July 7, 1647. He was educated at Emmanuel College, Cambridge (B.A., 1608). He took orders and was rector at Esher, Surrey. Later he was lecturer at Chelmsford, Essex. Because he refused to conform he was silenced by Laud. Hooker kept a grammar school for a time and then fled to Holland. From about 1630 to 1633 he preached at Delft and Rotterdam. In 1633 he came to America where he was chosen pastor in the church at Newtown (now Cambridge).

In 1636 he removed with a major portion of the church to plant a new settlement at Hartford, Connecticut, where he remained as pastor of the First Church until his death. Hooker is known as the Father of Connecticut for his influence in formulating the constitution of the state. It is too much to claim that Hooker was a democrat in a modern sense. While he believed that the foundation of authority is "in the free consent of the people," he did not believe in the complete separation of church and state. Hooker has

been called the New England Luther. He worked for the confederation of the New England colonies.

Hooker was a strong exponent of the Congregational Way. His greatest literary work, *A Survey of the Summe of Church Discipline*, published posthumously was a defense of Congregationalism in reply to Samuel Rutherford's *Due Right of Presbyteries*. Because of his age and infirmities, Hooker did not attend the famous Cambridge Synod of 1646. However, his son-in-law, Thomas Shepard, informed him of the discussions. Hooker did not live to see the final result, for he died during the epidemic which caused the synod to adjourn in 1647. A number of Hooker's sermons were printed and witness to a keen forceful style and an energetic application of religious truth.

No portrait of Hooker exists. There is no standard modern biography. Walker, George Leon. *Thomas Hooker: Preacher, Founder, Democrat*. New York: Dodd, Mead & Co., 1891. Pellman, Hubert Ray. *Thomas Hooker, a Study in Puritan Ideals*. Ph.D. thesis, University of Pennsylvania, 1958.

(The series on "Famous Congregationalists" by Dr. Arvel M. Steece closes, for the time being at least, with this article. Beginning in April we shall begin a series entitled "Those Glorious Independents" by Elizabeth Laughton Claxton of Lansing, Michigan. The first of these will be on Henry Ward Beecher. We are deeply grateful to Dr. Steece for his contributions, which we hope will be resumed at a later date. The knowledge of what great worthies of the past have done through and for free Churches should help us to take courage to do our part in the days to come. Ed.)

PRO-CONGREGATIONAL LIST GROWING

Each month until June THE CONGREGATIONALIST is printing the list of those churches which are reported to it, directly or through the National Association's Milwaukee office, as having voted not to approve the proposed Constitution of the United Church of Christ or to become a part of the new denomination. Since our last issue, the Churches listed below have been reported as voting in this way. If any readers find errors in the list, they are requested to notify the Editor immediately so that correction may be made in our next issue.

The Churches whose names are preceded by an asterisk (*) are already members of the National Association, and a cordial invitation is extended to the others to vote to become members. The new list is: California, *Los Angeles, First; *Pomona, Pilgrim. Connecticut, *Norwich, United; Stamford, Long Ridge. Georgia, Bristol, Antioch. Illinois, Albion, Union; *Cobden; *Maywood, First. Indiana, Darlington; Stewartsville. Iowa, *La Moille; *Rockwell, First; Salem. Kansas, *Hutchinson, First. Maine, *Searsport, Second. Massachusetts, *Boston, Park Street; *Holbrook, Winthrop; New Bedford, First; *Springfield, Wachogue, Taunton, East. Michigan, *Detroit, North; *Eaton Rapids, First; Hudson, *Jackson, Arbor Grove; Port Huron, Sturges; *Pullman, Community;

*Saranac, Community; *St. John's, First; Texas Corners. Minnesota, Edina, Colonial; *Minneapolis, Plymouth. Nebraska, Chadron; Superior, Olive Hill. New Hampshire, Manchester, South Main Street. New York, Tuckahoe. North Carolina, Havelock, Pilgrim Rest; Louisville, Mt. Gilead; Moorehead City. Pennsylvania, Beaver Falls; *Duquesne, Bethlehem; East Smithfield, Federated; *Edwardsville, Dr. Edwards Memorial; Lewisburg, Christian; *New Castle, First; Plymouth, First Welsh; *Plymouth, Pilgrim; *Sharon, United; *Siglerville; *Tarentum, First; *Wilkes-Barre, Second. Wyoming, *Cheyenne, First.

The following Churches have been reported as adopting a resolution to abstain from voting, at least for the present. Connecticut, Groton, First; Norwich, First. Massachusetts, East Douglas, Second; Ware, Second. Pennsylvania, Pittsburgh, Birmingham. Wisconsin, Wauwatosa, First.

Churches which are not yet members of the National Association but which wish to investigate further the meaning of membership and the procedure for joining are invited to communicate with Rev. Neil H. Swanson, Jr., 176 West Wisconsin Avenue, Milwaukee 3, Wisconsin, or Rev. Joseph J. Russell, 61 East Street, Melrose 76, Massachusetts.

FROM THE LETTER BOX

Editor: THE CONGREGATIONALIST:

Your readers may be interested in the following correspondence which followed my presentation of reasons for remaining Congregational at a Massachusetts church recently.

"Dear Mr. Brown:

I was present at the meeting in our Church last Sunday afternoon and heard the subject of The Constitution of the United Church of Christ as presented by Dr. and yourself. I had to leave at six o'clock and so did not have an opportunity to speak with you at the close.

"I want you to know that the views of the opposition, which you represent, are a cause of great concern to me and I am certain to many others. I feel that the literature which is being circulated is doing a great deal of harm. I cannot see what could possibly come out of this, except real trouble, possibly a division in the Church. I believe the views which you expressed are such that if enough people are influenced that our Church votes not to accept the Constitution that we shall be deprived of a great opportunity to go forward for Christ into a much larger fellowship. Failing to go along will leave us in our own small circle, which heaven knows is small enough.

"I believe those of the opposition are dead wrong and are openly accusing those who worked so long and faithfully on this Constitution of being dishonest. Furthermore, how important is denominationalism? Is it more important than being Christian?

"To be perfectly frank I sincerely hope that even if you are asked to go into another Church and present your views that you will decline, for it only causes trouble, and if you can do anything to stop the literature which, I understand, is being circulated you would be doing the Congregational Church a great service."

Very sincerely yours,
(name withheld)

The Answer

"I note that you have exercised two rights in your letter of the 17th to me, which are both Congregational and democratic. 1. the right to criticize and 2. the right to persuade. Such rights are in jeopardy in the proposed Constitution for the NEW United Church of Christ. I see dangers at at least three points. 1. a Constitution for the church, which presupposes that a local congregation is something less than a COMPLETE Church, 2. an extremely close surveillance of who will occupy the pulpit in a United Church of Christ, and 3. a refusal to refer future church mergers to the local congregation for approval, by the General Synod.

"You ask two questions, which I will attempt to answer. 'How important is denominationalism?' Congregationalism cannot be defined as a denomination but is a fellowship of independent local

Churches freely associated for Christian fellowship and cooperative ventures. Apparently, the proponents of the United Church of Christ believe denominationalism to be most important since they advocate abolishing the principle of voluntary fellowship in favor of a denominational structure. Secondly, you ask, 'Is it (denominationalism) more important than being Christian?' Obviously, the answer is NO! However, I believe in the World Council of Churches concept of 'unity in diversity.'

"If I interpret your letter correctly you are pleading for peace at any price—at the price of personal integrity, never—and that union will make the United Church of Christ more Christian than your present Church. Now, this just is not so. Your 'small circle' as you refer to your Church can be most effective either in or out of the United Church of Christ but this only on the basis of individual member commitment and dedication to Christian concepts and ideals. Church union will not be the means by which the Kingdom of God will come on earth. I wish it were so!

"Thank you so very much for your letter and although you disagree with my position, I honor and will fight for your right to disagree and hope and pray that you will decide to permit me this same right."

I hope that this exchange of correspondence may be helpful to some who are carrying on similar discussions.

(REV.) GEORGE W. BROWN, JR.

Fall River, Massachusetts.

NEWS NOTES

A Correction. In the caption of the article "Essentially Congregationalist" in our January issue, the Editor mistakenly put the initials "Ph.D." after Dr. Bradshaw's name, assuming that because he was Professor of the Philosophy of Religion, this was his degree. Dr. Bradshaw requests that it be stated that his degree is that of Doctor of Divinity, which he received from the University of Maine in 1930.

Church Clerk Honored. Miss Grace Watner Spalding, for 35 years Clerk of the First Congregational Church of Wauwatosa, Wisconsin, was honored at the Annual Meeting of that Church on January 18, 1961. Miss Spalding began her work under the pastorate of Dr. Henry J. Lee in 1926, and has given faithful service through these years.

Mission Notes. Our Hong Kong Churches are rejoicing in the opening of a new Church for 10,000 refugees in Kowloon, New Territory. Rev. and Mrs. Mark Yien, who recently escaped from China, are in charge. In the Formosa Mission, Mr. Jordan Wen announces the ingathering of many new converts in six southern cities.